

# Rhodesia Reports... What 3 Weeks Meant To Me

By James F. Yates, Pastor  
First Baptist Church, Yazoo City

The opportunity to visit a mission field and to meet with our missionaries is always a great privilege. Being in Rhodesia for three weeks and working with our missionaries there is an experience that will stay with me the rest of my life. I realize that in the kind of world in which we live, there are missionaries in many places who serve amidst tension, uncertainty, and unsettled conditions. This is certainly the lot of those who serve in Rhodesia. And yet, they serve faithfully with confidence, assurance and optimism. In an atmosphere of apprehension and uncertainty, they continue to press forward with plans for the future.

In a country on which the spotlight of the world is focused, there is a great deal of unrest and there must be concern for personal safety. Yet one seldom hears the missionaries speak of this. They are concerned with strengthening the churches so that they may continue to grow and develop after the missionaries have left if this becomes necessary, as it has elsewhere. Their problems, at times, seem insurmountable. But, as one missionary put it, "God's grace has been sufficient in the past and we are confident it will be in the future."

So, my three weeks in Rhodesia gave me a new appreciation for those whom God has called to serve on the far-flung continents of the world. They are choice people, seeking in the best way they know how to fulfill God's high calling.

Then, I came to a deeper understanding of the hunger and thirst of the masses of people for the Gospel message.

To be sure, when they first came to the meetings they may have thought they were coming to a series of evangelistic services. But when they were informed that this was a stewardship campaign and that we would be thinking together about our responsibility as God's stewards, they continued to come. Time was not important. While they seldom began a service on time, it might also be said that never were they in a hurry to go home! They enjoyed being with God's people and they would stay as long as someone would speak, or sing, or pray.

I recall the day we drove out into the "bush" for a three-day meeting on stewardship. We arrived about three o'clock in the afternoon and there the people were, waiting for us. Because of the distance and the lack of communication there was some misunderstanding about the time for the first service. We discovered that the people had been there since ten o'clock that morning. There was no building and they had been sitting on the ground. We began as soon as we could with the afternoon service, stopped for supper, and then had an evening service, finally dismissing around ten o'clock that night. We found out that many of these people had walked five to seven miles across fields and footpaths to get there and stayed, though they had brought no food with them. After we had completed the service and had retired to our trailer, they continued to sit around the fire and sing and testify. Around eleven o'clock they began to disperse and find their way home to their huts; only to be at our meeting place again the next morning for another teaching and preaching service.

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**RHODESIAN BAPTIST DISPLAYS SKILL** — Part of the stewardship campaigns held recently in Rhodesia included going where church members work to teach them about stewardship. James F. Yates, pastor in Yazoo City, watches as a deacon of Rikuma Baptist Church in Gatooma repairs a watch. The month-long campaign was coordinated by the Southern Baptist Foreign Mission Board to help Rhodesian churches become more self-sufficient through Christian stewardship. (BP) photo by Gerald S. Harvey.

## Church Budgets Show 4th Year For Gulfshore

As excavation gets under way for the foundations for new buildings at Gulfshore Baptist Assembly, churches are preparing new budgets which include a fourth year of a 2 percent designation in order to help reduce the amounts necessary to be borrowed for Gulfshore and Central Hills Baptist Retreat.

Dr. Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, said: "Several pastors and laymen

have indicated an interest in continuing the commitments their churches made to the restoration of Gulfshore until the project will have been completed. If a large number of churches should follow this policy, it would not be necessary for the Mississippi Baptist Convention Board to borrow as much for the completion of the projects at Gulfshore and Central Hills as originally thought. Each additional dollar designated for

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## Evangelism And Relief Funds Appropriated At FMB Meeting

**RICHMOND (BP)** — During its September meeting here, the Southern Baptist Foreign Mission Board appropriated more than \$110,000 for special evangelism-related projects overseas and \$86,173 for world relief.

The board also heard a report from a visiting Japanese Baptist leader and reports from several staff members.

In his report of the board, Baker J. Cauthen, executive director, commented on the death of Chairman Mao Tse-Tung of China.

"The world will wait with great interest as China finds her way into her future," said Cauthen, who served as a missionary to

mainland China from 1939 to 1945. "Whatever may occur, it is our hope and prayer that the future may offer more opportunity for Christian witness and for freedom of worship and that the developments for the future may be in the direction of peace," he said.

Cauthen and George H. Hays, the board's secretary for East Asia, welcomed and introduced Shuichi Matsumura, chairman-elect of the Japan Baptist Convention and pastor of Toki Wa Dai Baptist Church in Tokyo, who addressed the board.

A former vice president and current executive committee member of the Baptist World

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## Protest Over-Regulation

# SBC Educators Disagree With Federal Interference

**DALLAS (BP)** — The outgoing chairman of Texas Baptists' Christian Education Coordinating Board has leveled strong charges against federal interference in the field of private higher education.

Don Anthony, vice-president for academic affairs of Texas Eastern University, Tyler, told the executive board of the Baptist General Convention of Texas that he views this federal trend with a "great deal of concern."

His assessment was endorsed by two other educators, Ben C.

Fisher of Nashville, Tenn., executive director-treasurer of the Education Commission of the Southern Baptist Convention, and Abner V. McCall, president of Baylor University, a Baptist school in Waco, Tex.

"The accelerated growth of a federal bureaucracy, with increasing regulatory power but not responsible to the electorate, has resulted in the rapid extension of federal controls into areas which have traditionally been the prerogatives of the institutions," Anthony said.

"To a great degree," he added, "these controls are essentially unrelated to the issue of federal funding."

Anthony made his comments as he completed a six-year term on the coordinating board, which coordinates the work of the eight Baptist colleges and universities and one academy operated by the Texas Baptist convention.

McCall was not present for the meeting but said in a telephone interview that the problem of bureaucratic regulations is becoming so serious that the major or-

ganizations of colleges and universities are meeting to discuss the situation.

He is a member of a newly appointed committee of the Southern Association of Colleges and Schools which met in Georgia to deal with what he termed the "growing over-regulation, sometimes almost capricious regulation, by the Department of Health, Education and Welfare, Department of Labor, Internal Revenue Service, and even the Corps of Engineers."

Both public and private colleges are alarmed, McCall said. A national meeting is planned soon in Phoenix, Ariz.

Fisher, also not present at the meeting, said in an interview, "I agree with Dr. Anthony and Dr. McCall. We need to take an extended look at this whole question because all private institutions, including the church itself, are feeling more and more governmental pressure." He cited such areas as employment policies and "the IRS's amendments of regulations defining 'integrated auxiliary of a church,' which threaten to put the government, for the first time, in a position of, at least by inference, saying what a church is."

Fisher said the SBC Education Commission and the Association of Southern Baptist Colleges and Schools (ASBCS), will watch de-

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## Worship, Fellowship, Business Said Convention Purposes

By Dr. Jim Keith, Pastor  
First Baptist Church, Laurel  
Dr. Jim Keith is a member of the Convention Committee on Order of Business.

Messengers from the churches

of Mississippi will be meeting for the 141st session of the State Baptist Convention at the First Baptist Church of Jackson, Nov. 18-19. This annual gathering is the culmination of the combined efforts

of the Baptist churches of this state for 1976, and it will provide the impetus for the challenge facing Mississippi Baptists in the year to come.

What is the purpose for the State Baptist Convention meeting? Primarily it is the time for messengers from the cooperating Baptist churches of the state to assemble together for three important reasons: to fellowship together, to worship together, and to conduct business together. Considering their significance, each of these provide reason enough for all state Baptists to be present and participate.

"Body of Christ." Each year the churches affiliated with the Convention select messengers to meet together in fellowship with each other as they gather from throughout the state. Old friendships are renewed and new acquaintances are made. No better opportunity for fellowship is provided the Baptists of Mississippi than this annual gathering. Christian fellowship alone is reason enough for Baptists to meet in Jackson in November.

The State Baptist Convention is

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### Aid Given

### Lebanese By Israeli Christians

**JERUSALEM (BP)** — A national interfaith relief committee for the Lebanese civil war has been set up here.

Among the members are Jews, Muslims, and Christians. Marcus C. Reed, chairman of the Baptist Convention of Israel, was named to represent the Christian community. Reed is a Southern Baptist representative to Israel.

Baptists of the West Jerusalem congregation are contributing food and money. Robert L. Lindsay, Southern Baptist representative in Israel, is pastor of the church. The congregation is made up of people of many nationalities. Wes Brown, American Baptist Churches representative in Jerusalem, is a member of the congregation, is

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Fancher

Spell

Hurt

Adkins

Pratt

Craft

### Bible Treasure Speakers

Bible Treasure speakers for the Mississippi Baptist Convention Nov. 18-19 in Jackson are shown above. They are: Rev. James Fancher, an evangelist of Jackson; Dr. Howard Spell, retired professor of Mississippi College; Rev. Mel Craft, pastor of Tybertown Baptist Church of Ty-

bertown; Rev. Sonny Adkins, pastor of Rocky Creek Baptist Church of Lucedale; Rev. James Hurt, pastor of Immanuel Baptist Church of Cleveland; and Rev. David Pratt, pastor of First Baptist Church of Winona. The convention will be held at First Baptist Church, Jackson.

## Compensation For Pastors Of Small Churches Studied

**NASHVILLE (BP)** — More than 70 percent of Southern Baptist pastors of churches with fewer than 200 members feel that their salaries are too low when compared to personal and family needs or to salaries of other comparable educated professionals.

That statistic is included in the findings of a recent study of compensation provided for pastors of small churches, conducted by the research services department of the Southern Baptist Sunday School Board.

The extensive survey, the first of its kind, gathered information from a sample of approximately 1,000 pastors across the Southern Baptist Convention.

The purpose of the study, according to Reginald McDonough, supervisor of the church administration department's church staff services section, is "to let churches know where they stand in comparison to other churches."

More than 21,000 of the more than 24,800 churches in the convention have memberships of fewer than 200.

The survey findings are listed according to church size and geographical region.

In one significant category, the

average salaries of pastors contacted in the survey were \$3,008 when the church had 1-99 members, \$5,905 in churches with 100

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## Three Sunday School Conventions To Hear Allen

Rev. Judd R. Allen, consultant in the Sunday School Department of the Mississippi Baptist Convention Board, will speak during the afternoon sessions at each of three Bible Teaching-Learning Improvements Conventions Oct. 19, 21, and 22.

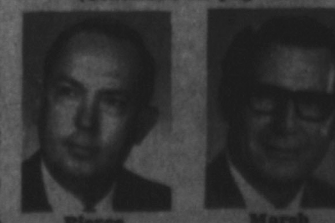
The three conventions will be held at First Baptist Church, Grenada on Oct. 19; Temple Baptist Church, Hattiesburg on Oct. 21, and Grace Memorial Baptist Church in Gulfport, on Oct. 22. Rev. Allen will speak at 2:30

each afternoon following a general session, which will begin at 2:30 p.m. The general sessions are the opening sessions in each case.

There will also be general sessions to open the night meetings. They will begin at 6:45 p.m.

There will be testimonies on

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Pierce

Marsh



# CLC Urges Public School Action, TV Morality Research

By Robert O'Brien

Nashville (BP) — The Southern Baptist Christian Life Commission, in annual session here, launched comprehensive programs of research and action on television morality and beverage alcohol abuse and passed resolutions calling for national action on public schools and urging careful attention by Christians to the moral issues in the national elections.

Members of the Southern Baptist Convention social concerns agency also voted a \$450,000 budget for 1976-77, including six percent salary cost of living adjustments for staff, and elected Forest K. Siler, pastor of First Baptist Church, Lawton, Okla., as chairman.

During three days of sessions, the commissioners also heard addresses by SBC President James L. Sullivan of Nashville, retired head of the SBC Sunday School Board, and James M. Dunn of Dallas, head of the Texas Baptist Christian Life Commission.

Sullivan praised the commission's "conscience-probing on critical issues," such as race, which, he said, "brings unity to SBC agencies and churches" by causing them to prepare for crisis by thinking out the issues — "even when we are afraid to think." Dunn challenged Southern Baptists to be certain they have matched their much-publicized "born again religion" with a "born again ethic" which will truly apply biblical teachings to all areas of life.

The action on television morality will involve a comprehensive survey of television programming

content, a series of public hearings on Christian morality and television programming in selected cities across the United States, and conferences with network officials, Federal Communications Commission members, and U. S. Congressmen. Commission staff will also prepare literature, including a special packet for denominational leaders.

The resolutions on public schools and moral issues in the national elections will be distributed widely to many persons, including the Democratic and Republican candidates for president and vice president.

The moral issues resolution urged 12.7 million Southern Baptists throughout the nation's largest Protestant denomination to "study carefully the positions of the political parties, the presidential candidates, and others seeking public office on moral issues related to concerns such as underemployment, inflation, family, race, taxes, health, energy, ecology, separation of church and state, and peace with justice."

It further urged members of the 34,902 Southern Baptist churches across the nation to "participate at every level of the political process actively and prayerfully —

sensitive to those who would substitute religious rhetoric for moral behavior, conscious of the difference between campaign promises and political realities, concerned for the actual development of liberty and justice for all, and committed to a citizenship which fosters private and public morality."

The public schools resolution, which will go to both President Gerald Ford and presidential candidate Jimmy Carter, calls on the President "to convene a White House Conference on Public School Education to bring together a cross section of interested and qualified Americans to consider ways to deal with the crisis faced by the public school systems."

The resolution, which also called on "all Southern Baptists to work to strengthen public school education throughout the nation," grew out of a one-day consultation the Christian Life Commission staff held last April to explore the public school situation.

The consultation grew out of an increasing public school crisis across the country, involving such issues as busing, moral values, the quality of education in public schools, and the loss of confidence by many in public school education.

The resolution noted that "the public school system has made a significant contribution to America's greatness as a nation" and that it "is essential to the continuing strength of our country."

In other action, the commissioners voted to begin extensive research and development of materials dealing with alcohol abuse.

Foy Valentine, commission executive secretary, said, "Southern Baptists are asking for more help with the growing problems related to beverage alcohol, and we are determined to respond to the need. As soon as the materials are completed we will distribute them to Southern Baptist churches and leaders."

John Harris, pastor of Pineville (La.) Park Baptist Church, was elected vice chairman of the commission, and Chevis F. Horne, pastor of First Baptist Church, Martinsville, Va., recording secretary.

## Northminster Calls Claypool As Pastor

John R. Claypool IV will become pastor of Northminster Baptist Church, Jackson, December 12. He resigns from his five-year pastorate at Broadway Baptist Church, Fort Worth, Tex., effective Oct. 31, to begin a short study leave. Prior to that he was pastor for eleven years at Crescent Hills Baptist Church, Louisville, Ky.

Claypool, a native of Franklin, Ky., is a former chairman of the Southern Baptist Christian Life Commission. He delivered the Southern Baptist Convention sermon in 1971 at St. Louis, Mo., and is author of the book *Tracks of a Fellow Struggler*.

A graduate of Baylor University, Waco, Tex., Claypool earned the doctor of theology degree from Southern Baptist Theological Seminary in Louisville. He holds honorary degrees from Baylor and Georgetown College.

Claypool, who succeeds interim pastor Lewis E. Rhodes at Northminster, is married to the former Lue Ann Foster of Waco. They have one son, Rowan, who is a student at Yale University.

Northminster church was organized in 1967 with L. Dudley Wilson serving as first pastor until September 1975 when he left to become pastor of Calder Avenue Baptist Church, Beaumont, Tex. Robert M. Shurden served as interim pastor until September of this year when he was succeeded by Rhodes.

## Rhodesia Reports..

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Still another thing impressed itself upon my mind and heart, and that was the willingness of many of the African Christians to make sacrifices for Christ and the Church. This was brought home to me in a very graphic way when, on another day and in another place, we were out in the "bush" for a one-day meeting.

We were there at the appointed time, ten o'clock in the morning, after having driven over every conceivable type of road for more than one and a half hours. No one was at the church building, but soon they started coming. You could see them far in the distance, in all directions, women and children, many of them dressed in bright clothing. The women were carrying their babies on their backs (as is the custom), and on their heads they carried five-gallon containers of shelled corn or bags of peanuts. When they entered the church building they deposited these at the rear. After the teaching and preaching session was completed, the national pastor gave an invitation and began the singing. One by one the women left their seats and went back to get the corn and peanuts and brought them to the front where they deposited them at the altar. I learned that these were their gifts to the church. They did not have money, but the corn and peanuts would be taken into town, sold, and the proceeds put into the church treasury. Following all the other ladies, there was one woman who carried in her hand a small enamel pan with a cover on it. She walked up to where we sat and spoke to the missionary, at the same time taking the cover from the pan and revealing four hen eggs. I asked the missionary what she said, and he replied that this woman said she did not have any corn or peanuts, but she brought what she could as her offering to the Lord!

No one has had to sell me on the Cooperative Program. I believe in it and I encourage my church, First Baptist, Yazoo City, to support it. I believe in all kinds of mission efforts. I believe in our missionaries. And every visit I make to a mission field anywhere—at home or abroad—serves to confirm these beliefs. I am grateful for having shared in this Stewardship Campaign in Rhodesia and for what it did for me, personally.

## Spiritual Fellowship Retreat Designed For Church Leaders

A Spiritual Fellowship Retreat will be held at Lake Tiak O'Kata on October 4-5. This retreat is for pastors, music directors, spouses and other church leaders, and is designed to offer a retreat time away from busy schedules for spiritual refreshment.



The Bible study leader will be Tom Elliff, pastor of Eastwood Baptist Church, Tulsa, Oklahoma. Musicians will be Ron and Pat Owens of Switzerland and Fort Worth, Texas.

Tom Elliff and the Owens team have been in several retreats in Mississippi in the past. Comments from participants in previous re-

treats were: (from a pastor) "I have never heard a man teach the Scripture as did Tom Elliff. This young man is one of the promising Bible teachers of our generation. I am still reliving daily truths he left with me." (from a minister of music) "Ron and Pat... combine the real qualities of musicianship and deep dedication to the Lord as they sing and play the message of the Gospel..."

The retreat is scheduled at the beginning of the new church year, to inspire and motivate church staffs at this important time of the year. It is co-sponsored by the Church Music Department, Dan C. Hall, director, and the Church Administration Department, Leon Emery, consultant. Either of these departments may be contacted at P. O. Box 530, Jackson, MS 39205, for further information.



Ron and Pat Owens

## Evangelism And Relief Funds Appropriated At FMB Meeting

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purchase paper for the ongoing Bible-printing efforts in South Brazil; \$10,000 is for special projects in evangelism in the western South American countries of Chile, Colombia, and Ecuador; \$3,000 is for an evangelistic emphasis in Trinidad; \$2,000 will be used to distribute Bibles and Bible portions during an international industrial fair in El Salvador, and \$1,300 will allow distribution of Bibles and scripture portions to disaster victims in the Philippines.

The \$86,173 appropriated for world relief includes \$50,000 for disaster relief efforts following an earthquake and tidal waves in the Philippines; \$25,000 for food and supplies to aid refugees in Guadeloupe, who evacuated their

homes when the volcano La Soufriere threatened to erupt; \$5,000 for a well-digging project in Upper Volta; \$2,500 to provide board and schooling for refugee children in Niger; and \$3,673 for reconstruction efforts in Guatemala following February's earthquake.

The board also heard a report from Louis R. Cobbs, the board's secretary for missionary personnel. Cobbs reported that even though the total of 194 missionaries appointed this year is 10 less than the same period last year, large numbers of appointments anticipated for October and November, should bring the year-end total close to last year's record 265 appointments.

"Last year was the largest year of appointments in the history of

the Foreign Mission Board," Cobbs said. "While it is customary to experience a decline following a record year, such seems not to be the case for 1976."

Cobbs also reported that increasing enrollments on all six Southern Baptist seminary campuses, totaling more than 7,460 men and women for the fall, offers encouragement for contacts with missionary candidates.

## Hurt Announces - - -

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served longer than any other active editor.

"Not a day has passed I did not thank God for the responsibilities and opportunities for the service you and the Standard have given me," he told the directors.

He said Texas Baptists "are the world's greatest, gracious with commendation and tolerant with failings" and praised the Standard directors "for not once placing any limitations on the editors' editorial freedom."

Hurt is widely known among Texas Baptists and across the Southern Baptist Convention for his editorial style and his replies to letters to the editor. He is a veteran journalist who worked on newspapers in Tennessee and later served as a bureau manager and editor for the Associated Press.

## Three Sunday - - -

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the effectiveness of ACTION programs during general sessions. At the Grenada meeting the testimony will come during the night session and will be delivered by Dr. James Richardson, president of the Mississippi Baptist Convention and pastor of First Baptist Church, Leland.

The other two testimonies will be during the afternoon general sessions. At Hattiesburg the testimony will be delivered by Rev. S. A. Adkins, pastor of Rocky Creek Baptist Church of Lucedale. At Gulfport the testimony will be delivered by Bob Gray, minister of education at First Baptist Church of Pascagoula.

Speakers at the three night general sessions will be Dr. Bob Ramsay, pastor of Calvary Baptist Church, Tupelo, for Grenada; Dr. John Traylor, pastor of First Baptist Church, Gulfport, for Hattiesburg; and Rev. Drew Gunnelle of Mobile, Ala., for Gulfport.

Rice Pierce and Harold Marsh of the Sunday School Board in Nashville will speak during conferences at each convention. Pierce will discuss the Life and Work curriculum for adult workers, and Marsh will meet with general officers.

The theme for the three conventions will be "Better Bible Teaching." Age group curriculum pieces will be used in discussions, according to Rev. Bryant Cummings, director of the Sunday School Department of the Mississippi Baptist Convention Board. Planning study units will be used with preschool and children's workers and "How To Teach Next Sunday" will be used with youth and adult workers, Cummings indicated.

To a great extent the conventions will be age group conferences, he said.

## "Worship, Fellowship, Business": Purposes

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also a time when the churches of Mississippi join together for the purpose of worship. Outstanding preachers, denominational leaders and musicians will be leading the 1976 meeting in meaningful experiences of worship. These moments will include thanksgiving for what has been done, inspiration for what is to be done, and a call for commitment to the task ahead. Christian worship in itself is reason enough for Baptists to meet in Jackson in November.

Essentially the State Baptist Convention is a time for business. It is the moment when messengers from the churches of Mississippi assemble to survey what has been done and to determine what is going to be done in the future. Since the Convention owns, aids, supports, and controls schools, colleges, hospitals, orphanages, com-

missions and other agencies and institutions, it is necessary for it to meet annually to review the work that is being done and approve budgets for future efforts. Also the Convention provides a time when the trustees of institutions, members of boards, committees, commissions, and agencies, and convention officers are elected. Realizing the significance of such business, this is reason enough for all Baptists to gather in Jackson in November.

Fellowship, worship, and business — that is what this year's convention will provide for all. Each aspect is important and each needs the presence and participation of all who will be privileged to attend. Plan now to be involved in all three. Such involvement will guarantee a successful culmination to 1976 and an impressive entrance into 1977 for the Baptists of Mississippi.

## Compensation For Pastors Of Small Churches Studied

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199 members and \$7,294 in churches with 200-299 members.

More than half of the survey's respondents reported income from non-ministerial sources.

Approximately 50 percent of the pastors contacted in the survey indicated that their church provides some type of retirement benefits, while 23 percent are provided hospitalization or medical insurance.

Total compensation (salary plus other benefits) tends to be highest in the Northeastern and Western regions of the country, according to the survey.

Other categories listed in the report include benefits or provisions for car expense, travel, utilities allowance, and time off for revivals and additional education.

"Smaller churches do not love their pastors less than larger churches," McDonough says, "but they often have more difficulty providing adequate compensation. Although other factors are involved, inadequate information is a big part of the problem."

"Hopefully," he adds, "this information will help church members take a look at what they provide their pastor and then act responsibly to provide him with adequate compensation."

The results have been published in a booklet by the board's church administration department, and copies are available for 50 cents each, which covers mailing and printing costs.

## Aid Given - - -

(Continued from page 1)

chairman of the project. "Some refugees from Lebanon who come to the border need medical attention. Some of them come to work in Israel," said James W. Smith, Southern Baptist representative to Ashkelon, Israel. "The Baptists in Israel have been assisting in transporting people from the border to medical aid stations. In some cases the children of Baptist representatives care for the Lebanese children while mothers are receiving medical help."

## Church Budgets - - -

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the assembly or retreat will save an additional 48 cents in interest."

First Baptist Church in Jackson has extended its 2 percent designation through a fourth year in its proposed new budget. The figure projected in the 1977 budget for First Church, Jackson, is \$18,738, which is a \$5,300 increase over the 1976 figure. The deacons of the church have approved this figure and will recommend it to the church.

First Baptist Church of Bay St. Louis, which is located just across the bay from Gulfshore, is another to register itself for a 2 percent commitment for a fourth year.

In a letter to Dr. Kelly, the pastor of First Church, Bay St. Louis, Rev. Nathan L. Barber, said:

"In a special business meeting... First Baptist Church, Bay St. Louis, Mississippi, voted unanimously to designate 2 percent of our 1976-77 budget for Gulfshore restoration. Having completed the three-year program of designating 2 percent each year, we feel that it is most appropriate to continue in this manner for a fourth year."

"It is our hope that other churches will recognize what inflation has done and is doing to our dollars and will join with us in extending their 2 percent to Gulfshore restoration for an additional year."



# Biomedical Ethics—Many Questions, Few Answers

By James Lee Young  
NASHVILLE (BP)—A need to face critical issues in human freedom and dignity — while enabling continued treatment, research and experimentation to ensure better all — around human beings — was stressed in a two-day "Biomedical Ethics Conference" here.

It was the first known Southern Baptist Convention-wide emphasis on biomedical issues and the church and was sponsored by the SBC Christian Life Commission.

An array of medical, clergy and academic professionals from 12 states delved into the moral questions and alternatives of such controversial and complex issues as human experimentation, genetic modification, abortion, biomedical issues, reproduction and decision making, ethical dilemmas in medicine, and behavior control.

They considered these and other related topics in the context of what the church's role is or might be. Their plea, by and large, was for common sense and balance in deciding on biomedical matters.

More questions exist than answers, the speakers said, but the certainty of human capability in altering and manipulating the natural order, is reality, they stressed.

"The large ethical question is whether we are morally justified in entering into and altering the domain of nature at the special level of man's genetic arrangement," for example, said Samuel Enoch Stumpf of the Vanderbilt University schools of law and medicine, Nashville.

The ends of genetic engineering, said Stumpf, a research professor of jurisprudence and professor of medical philosophy, are at least three: to enable people to give birth to a child; to take steps to insure that a child will be normal, to strive to produce human beings with the finest possible genetic attributes.

Certain ethical problems are raised by these scientific ends or purposes, said Stumpf.

"It should be obvious," he noted, "there is no agreement throughout society on many ethical questions because it's possible to establish a system of ethics from a variety of assumptions on points of view."

"Indeed, the reason for the extensive debates in the literature concerning genetic engineering is that there are principally two ways to deal with biomedical ethics. One way is to take a list of principles, rules or prohibitions and consider them as defining what is right and wrong in absolute terms . . ."

The other approach, according to Stumpf, "would give consideration to the circumstances surrounding a given act, in which case it becomes relevant, appropriate and significant to go beyond the act itself and consider its effects, even the effect of not doing that particular act."

Thus, taking a life, from the first view would never be morally justified, Stumpf said. "If a justification is offered then one is no longer in the absolutist position but has shifted to the second mode of moral thought which is some variation of utilitarian or pragmatic ethics."

"It does not follow that if one does not adopt an absolutist approach to ethics that he must then advocate that anything goes. On the contrary, there is virtually universal agreement that the moral sentiment most characteristic of human beings includes the clear conviction that we shouldn't harm anyone, that we shouldn't engage in falsehood and that we shouldn't kill anyone . . . Just as important, if not more so," however, Stumpf noted, "is the positive duty to seek good."

"Our appraisal of a scientific procedure must therefore rest not solely on whether that procedure complies in a literal way with a

rule but also on what benefits it confers."

With the myriad of problems involved in biomedical issues and the need for the church to assume a positive role, the matter is complicated, in that "there is no 'the' Christian ethic," said Robert D. Reece, associate professor medical ethics at Wright State University School of Medicine, Dayton, Ohio.

Instead, Reece noted, "There are numerous ethics that claim the Christian banner, and . . . I wouldn't be so presumptuous as to excommunicate any of them . . ." While Reece said he believes there are principles and perspectives within the Christian tradition that point the direction of proper human action, he was "not concerned to insist upon the distinctiveness of Christian ethics at the practical level of decision making."

"That is, I'm neither surprised nor troubled if the Christian and the humanist arrive at identical conclusions in a particular case. What finally separates Christian ethics from other ethics is that the Christian ultimately appeals to an understanding of the world and human value illuminated by the figure of Jesus Christ."

As a general rule, Reece cautioned, "I, as a Christian ethicist, would not propose that Christian norms be adopted as a basis for public policy unless they can be justified on other grounds as well, in accordance with values that are

part of the public consensus."

After a survey of technologies of behavior control, Wayne E. Oates, professor of psychiatry and behavioral sciences for the University of Louisville School of Medicine, cited some critical issues of human rights, including, restoration of creation, survival, the patient's best interests and threat of legal action, the patient's right to privacy and minimal versus maximum goals for human behavior.

"If a given psychotropic (mind affecting) drug is a specific and demonstrable supplement to the body chemistry," Oates noted as an example, "then is this a restoration of the creation as it was originally intended to work?"

"When we ask such questions, the answer is yet a mystery. We have been formed in the secret wisdom of God . . . Such knowledge is too wonderful for us. Yet, we have been given the technology to search after the knowledge of the true state of our own being . . ."

"God grant we will know knowledge is surpassed by self-sacrificing therapeutic wisdom and our best humanity lies beyond our own survival," Oates said.

Participants, who were holding sessions while scientists in Cambridge, Mass., were announcing development of the first working gene, and church members at large were urged to keep informed on biomedical ethical issues and to communicate their relevance.

## Baptists, Jews Exchange Views At N. C. Retreat

By Tim Nicholas  
LITTLE SWITZERLAND, N. C. (BP) — "A lady we play bridge with once asked me 'How can you be so nice and not accept Jesus,'" said a Jewish woman.

"I explained that Jewish ethics go back several centuries before Jesus," she said.

Such exchanges between Christians and Jews are common, according to participants at a Jewish-Baptist weekend retreat sponsored here by the Southern Baptist Home Mission Board's interfaith witness department; the Anti-Defamation League of B'nai B'rith, Virginia - North Carolina Region; and the Virginia, North Carolina, and Tennessee Baptist conventions.

The retreat placed Jews and Baptists in a setting where they could get to know one another and learn about each other's concepts of relationship to God.

The group of 50, mostly couples, participated in worship services of each faith, designed to reveal the basic ideas behind worship patterns in each.

"In our Jewish homes we have a ceremony for practically everything, as you learned from 'Fiddler on the Roof,'" said Rabbi

Arnold Task of Temple Emmanuel in Greensboro, N. C. Task explained the blessing for the meal which began the Jewish Sabbath. He also led in the reading of the Torah.

Participants talked about their differences in belief but also discussed what they have in common, such as problems with young adults, local autonomy, and dealing with women's changing role.

Task interpreted the predominant Jewish feeling toward Israel; and Laurela Owens, editor of Royal Service Magazine for Woman's Missionary Union, explained the Christian viewpoint. Miss Owens spent the first 13 years of her life in the land that was to become Israel.

"There is a sense of rooting in Israel," said Task. "A portion of our hearts is with all that is taking place in Israel, and (we have) a conviction that God is going to see things right."

Miss Owens explained it was easy to sense that Israel was the birthplace of religion, and that the main questions asked by Christian visitors are concerned with the rebuilding of the Temple and about the coming of the Messiah.

Questioning of views was straightforward and was answered the same way.

"I resent my Jewish friends calling me a gentile," said one Baptist woman, during a small group discussion. A Jewish man explained, "It's not a pejorative term 'at all. Any person not a Jew is a gentile.'"

Discussions moved several times to the core difference between Jews and Baptists. "Having been told more than once that since I haven't accepted Christ, I'll go to hell, said one Jew, 'the problem is how to cope with this statement.'"

Another Jew said, "My daughter has come across this experience in college, but always with people who are very fond of her — because they care for her."

Group members talked about how to become a part of one another's religious group, their evangelistic outlooks, and about reducing stereotypes.

"Here we're talking about how we feel about things rather than the words," said Monroe Schlactus of the ADL.

Glenn Igleheart of the HMB's interfaith witness department added, "I hope this is not an isolated experience. I hope you will become nucleus members of similar groups in your communities," the board's spokesman said.

"I think I understand better the words 'witness' and 'love' as used by Baptists," said Jew Hanchrow, a Wilson, N. C., Jew. "My experiences here are tremendously exhilarating, but they have to be translated into action back in our communities," he said.

"To quote the Baptists," he added, "We'll have to let the Lord guide us."

Thursday, September 23, 1976

BAPTIST RECORD PAGE 3



## The Cooperative Program Of Southern Baptists

By John Williams  
"The Cooperative Program" is familiar terminology for many Baptists. But it cannot be taken for granted that all Baptists know all it means. We must constantly be informed as to what the Cooperative Program is and what it does.

What do the words Cooperative Program mean? The dictionary states that the word cooperative means working together for a common cause. And the word program means a plan or a procedure, a schedule, or a system under which action may be taken toward a desired goal.

So for Southern Baptists, it means a plan of working together for our common goal of "bringing men to God through Jesus Christ." The shared resources of Southern Baptists are utilized through many channels to attain that common goal.

How does the Cooperative Program work? It begins with the individual in the pew bringing his contribution, however large or

small. It continues as the members of the local church determine how much they will use to meet their needs in teaching, training, and outreach, and how much they will share to meet needs beyond their community to achieve the common goal.

The next step takes place at the annual meeting of each state convention. The messengers from the local churches constitute the convention, and they determine how the Cooperative Program funds received from the local churches are to be divided among the different causes. These are differentiated as causes within the state and as causes beyond the state that have been assigned to agencies of the Southern Baptist Convention.

Then comes the annual meeting of the Southern Baptist Convention, when again the local churches are represented by their messengers. These constitute the Southern Baptist Convention in annual session, and they determine how the Cooperative Pro-

gram funds shall be distributed to the SBC agencies.

The year 1975 is the latest year that we have full information on total church receipts and Cooperative Program gifts received by states. The figures listed below reflect the distribution and sharing of those receipts: Total church receipts, \$1,387,339,703. Total Cooperative Program receipts, \$122,948,762; CP receipts retained for state causes \$81,834,509; CP receipts sent on for SBC causes \$41,114,253.

The following illustrates how every \$100 received by the church in the offering plate is shared: \$100.00. Offering at local church \$1.14 Kept by church for local ministries

8.86 Given through Cooperative Program  
\$5.90 For state causes  
2.96 For SBC causes  
Of the \$2.96 received for Southern Baptist Convention causes, the funds were distributed as follows:

Foreign Mission Board	\$1.44
Home Mission Board	.54
Annuity Board	.02
Golden Gate Seminary	.06
Midwestern Seminary	.07
New Orleans Seminary	.11
Southeastern Seminary	.10
Southern Seminary	.16
Southwestern Seminary	.18
Foundation	.01
American Seminary	.01
Brotherhood Commission	.03
Christian Life Commission	.02
Education Commission	.01
Historical Commission	.01
Radio & Television Com.	.14
Stewardship Commission	.01
Public Affairs Committee	.01
SBC Budget	.03
	\$2.96

Southern Baptists have a very worthy common goal and we need to work together. There has been no better system devised than the Cooperative Program to attain that goal.

John Williams is retired financial Planning Secretary for the Southern Baptist Convention Executive Committee.

## Home Mission Board Makes Staff Changes

ATLANTA (BP) — Three new staff members were elected and two staffers were given new assignments during the September meeting of directors of the Southern Baptist Convention Home Mission Board here.

Elected to the staff were Kenneth Carter, as director of small church and revival evangelism; Frank Crumpler, as director of evangelism planning and consultation, and Michael David (Mike) Robertson, as assistant director of the department of special missions ministries.

Given new assignments were Roy Edgemon, who becomes director of volunteer projects correlation, and David Renhart, who

becomes assistant director of church extension.

Carter has been director of evangelism for the Illinois Baptist State Association since 1974.

Crumpler has been secretary of evangelism for the Baptist General Association of Virginia since 1973.

Robertson, has been campus minister at Murray State University in Murray, Ky., since 1973.

Directors of the Board appointed 31 persons as missionaries and approved financial aid for 28 mission pastors during the September meeting. There were no Mississippians involved in any of these actions.

## Americans United To Install Director

SILVER SPRING, Maryland (C-SNS) — Andrew Leigh Gunn will be formally installed as executive director of Americans United for Separation of Church and State at a dinner to be held Sept. 23, at 7 p.m., at the National Presbyterian Center in Washington, D. C.

Principal speakers at the dinner will be Rep. James Corman (D-Cal.) and United Methodist Bishop Edward G. Carroll. The invocation and benediction will be pronounced by United Methodist Bishop James K. Mathews and Rabbi Richard S. Sternberger of the Union of Hebrew Congregations. Presiding will be Dr. Jimmy R. Allen, president of Americans United and former president of the Texas Baptist Convention.

Mr. Gunn, formerly pastor of Grace United Methodist Church, Gaithersburg, Maryland, was named to head the 25 year old religious liberty organization on April 5. He succeeded Dr. Glenn L. Archer, who retired after having led the interfaith organization since its founding in 1947.

## Texas Baptists Elect Stewardship Leader

DALLAS (BP)—The adoption of a record operating budget of nearly \$25 million for 1977 and the election of a pastor to head the state's stewardship program were the main items of business of the Texas Baptist Executive Board meeting here.

Lory Hildreth, 59, pastor of the 2,500-member First Baptist Church, Texarkana, Tex., was elected director of the stewardship commission of the Baptist General Convention of Texas.

He succeeds Cecil A. Ray, who left the position in January to become general secretary-treasurer of the North Carolina Baptist Convention.

A native of Illinois, Hildreth has been active in Southern Baptist and Texas denominational life. He is a present member of the Foreign Mission Board and was formerly on the Home Mission Board.

In Texas, he sits on the board of the Baptist Standard, the state denominational publication, and is a former vice president of the state convention.

The ambitious \$24.6 million budget for 1977 represents a 10 percent increase over the 1976 budget. Receipts received thus far in 1976 total almost \$1 million over the budgeted amount.

The 1977 budget includes 24.75 percent, or \$2.5 million, for world wide causes through the Southern Baptist Convention's national Cooperative Program unified budget.

In addition to the regular operating budget, Texas Baptists will be challenged to dig down a little deeper and give \$1 million toward an advanced budget, which is proportioned in the same manner as the operating budget.

The latter includes an allocation for "Good News Texas," the intensive evangelistic effort being readied to reach every Texan with the gospel in 1977.

Board members gave a standing ovation of appreciation to John J. Hurt, editor of the Baptist Standard, for the past 10 years. Hurt has announced his retirement and committee has been appointed to find a successor.

## Action

Will ACTION work in a church one hundred and forty-one years old located in a small county seat town? ACTION results at the First Baptist Church, Macon indicate the affirmative.

At the conclusion of the third week twenty-seven people were enrolled in Sunday School. Seven had united with the church; one profession of faith and six by letter.

"It takes a lot of faith and hard work to make ACTION a success," reports Rev. Hugh Poole. "Thanks be unto God for the privilege of serving Him, for it is He that has given the increase."

## J. Roy McComb Accepts First, Columbia, Pulpit

Dr. J. Roy McComb, pastor of First Baptist Church, Pearl, has accepted the call of First Baptist Church, Columbia, and will be in the pulpit there after the first of October.

Dr. McComb has been at First Baptist Church, Pearl, for three years. Before that he was pastor of First Baptist Church, Sardis, from 1970 to 1974.

The new First Church, Columbia, pastor is a native of Webster County, Miss. His wife, Donna, is also a Mississippian and is a native of Charleston. The couple has three children. They are Cynthia, 14; Donovan, 5; and David, 3.

Dr. McComb has both a master's degree and doctor's degree from New Orleans Seminary. He is a graduate of Mississippi College and Mathiston High School.

He was ordained in 1964 by Mathiston Baptist Church. Other pastorates have included Lollars Grove in Mathiston, Eden Church in Eden, Carrollton Avenue in New Orleans, and Mt. Zion in Brookhaven.



# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## EDITORIAL

### Don't Fail To Vote

The re-election recently of Anwar Sadat as president of Egypt should come as no surprise to anyone. He was the only one running.

In fact, one could hardly call it a race if there is no competition.

But that's the Egyptian system. He wasn't in the race alone because no else wanted to be president. He was unopposed for the office because there is just no way for anyone else to get on the ballot. In Egypt it's not practical to engage in a write-in campaign.

Even with only one candidate there's very little voter apathy in Egypt. Those who stay away from the polls are visited later by a representative of the state for a discussion of the reasons. So Sadat was assured of virtually a mandate for his policies. He won by a landslide, so to speak.

The point of this piece, obviously, is not to discuss the Egyptian political system. The writer has never been to Egypt and is drawing on newspaper and radio stories for information. Neither is it intended to cast aspersions on Egypt's politics.

Sadat says that things are going to change in Egypt. He didn't provide any kind of a timetable, but he said there will be free elections in Egypt eventually. He said the people aren't ready for that yet. Sometimes things move along slowly.

The point of this piece is to point out that the voter registration deadline is fast approaching in Mississippi. It is Oct. 2 for participation in the general election on Nov. 2.

The Egyptian system and those of other totalitarian nations draw attention to the obvious privileges we have in this nation of helping to shape its policies and destiny. It is true that what was designed as a republic has become a bureaucracy. This has happened because

the citizens of this nation let it happen. Just as we call our pastors and want them to take care of our religious obligations for us, we elect our governmental representatives and want them to handle our nation's affairs and leave us alone to watch television, go fishing, and engage in other enjoyable pastimes.

Our pastors are struggling mightily to stay on top of an overwhelming situation, some of them without much help; and they are pleading desperately for us to get involved with them. They are doing a fine job. How much better it would be if they had more help.

Very likely, for the most part, it is about the same with our elected governmental officials. Most of them are trying, but bureaucracy has overwhelmed them, too, and there's little interest in the problem from their main source of help—the folks back home.

Voting is not the only way we need to get involved in governmental affairs. Participation in the

grass roots elements of the political system is healthy.

Voting is a necessary involvement, however, if we are to have any input at all into the affairs of our nation. There is no limitation to the number of people who can run in our races. If a person doesn't have enough money to get on his party's ticket, he can run as an independent. His chances are lessened, but they are better than if he weren't on the ballot at all.

So, we have choices in this country. This is a precious privilege, but it is basic. It is elemental. We feel that everyone, everywhere should have such choices.

Let's protect them. Those who are not registered to vote should avail themselves of registration and then vote. Those who are registered should not fail to make their choices known. Maybe the choices are not always palatable, but they are choices. The way to continue to have a choice is to keep voting on the choices we have.

### Personally...

From time to time a note which doesn't seem to fit any place but in such a spot as this will be thrown in.

For instance, beginning last week readers surely noticed the new column by Mrs. Anne Washburn McWilliams, the editorial associate on the staff of the Baptist Record. Anne has been with us for 23 years, she is a gifted writer, and her column will provide interesting reading.

Anne is the backbone of the physical production of the paper. She handles a great deal of the copy editing and make-up. We are glad to have her making this additional contribution of interesting notes of "Faces and Places" from her storehouse of observations.

Also, I attended an organ and piano recital Sunday night represented by a young man named Charles Endsley. He

is more familiarly known as Chuck, and he is a student at William Carey College. The recital was held in the beautifully remodeled Calvary Baptist Church in Jackson, where Chuck is organist.

He did a fantastic job, but that was to be expected. Chuck is known widely for his talent and ability. Just by chance I sat by Mr. J. Niemeyer, who played the organ at St. Louis Cathedral in New Orleans for 30 years. He was impressed.

My father introduced me to Chuck some years ago when my father, who had retired as association missionary in Arkansas, was interim church administrator at Beech Street First Baptist Church in Texarkana, Ark. Chuck grew up in that church. My father and mother have been proud of his progress.

William Carey College President Dr. J. Ralph Noonkester thought enough of the occasion to drive up for it.

### Letters To The Editor

#### Preacher Remembers "A Faithful Christian"

Dear Sir:

Mrs. W. B. (Minnie) Davis of Durant, Mississippi went home to be with the Lord August 26, 1976, after 54 years of unbroken membership and fellowship in the First Baptist Church of Durant, where she was saved and baptized April 23, 1922. It might be said that there is nothing unusual about that because men and women are doing that all over the world. But with Mrs. Davis, the story is unusual in several respects.

1. Her immediate interest in the Bible (at her age of 35) her church and world missions from the day of her decision to the day of her going to heaven. If there was ever a doubt or difficulty in her life or church membership, she took it to the Lord in prayer and left it with him. Her friends knew her as a happy, devoted and faithful Christian.

2. Her devotion to the Lord Jesus and her loyalty to her church and pastor. I was pastor of First Baptist Church at the time of her decision and baptism. I became pastor of First Baptist Church in Biloxi May 1, 1923 and April 23 never arrived in her life without her writing me of her joy in the Lord, (through all these intervening years) and telling me of the progress of her church, her appreciation of the pastor, her church membership and her interest in the cause of our Saviour around the world. I prize these letters as a precious possession in my library.

3. In the last few years, her health made it necessary for her to live with her daughter in Memphis, but she never lost interest in the First Baptist Church of Durant. Although she was unable to attend church services in Memphis, she participated in the ministry of Belvue Baptist Church, situated near where she lived, by means of television as regularly as the members of the church attended in person.

What would happen to the cause of our blessed Lord and our churches in the world today if every saved and baptized member showed the interest in the church of the Lord Jesus and his cause in the world that Mrs. Davis has shown throughout the past 54 years? Is not that what Christianity and church member-

ship are all about? No one ever had to try to enlist her in church attendance, Bible study or any other phase of church activities. She was already interested. How can so many people on the membership rolls of all our churches of all the denominations today be so inactive and unenlisted in the activities of their churches and so careless and prayerless with reference to the multitudes of non-Christians all around them?

Her Christian life was beautiful and death was no struggle in her mind or heart. Her last letter to my wife and me recently expressed her interest in going on to be with the Lord. The thought of death was a joy because it was the door to heaven and fellowship with the Lord Jesus.

S. G. Posey  
Riverside, Calif.

#### Preach Like That!

Dear Sir:

During my high school days we lived in Long Beach, Mississippi. During my senior year in high school a revival was held in Gulfport. I went to the meeting one night and heard a preacher preach like I thought a preacher should preach. On the last night of the meeting as I was walking toward home a voice unlike I had ever heard said I want you to preach like that. As no one was in sight I looked up and said, was that you Lord? The voice said, Yes, Preach. Next day I told my pastor about and he said, if you are going to preach, you should go to Mississippi College. I went to Mississippi College.

The only girl I ever loved graduated from MSCW about the same time I graduated from Mississippi College. That summer we were married and went to the Southwestern Seminary together. A church twelve miles from the seminary called me as pastor. I accepted the call and purchased a Ford car for transportation.

When we completed our seminary work the church in Fayette, Mississippi called me to be their pastor. A few miles from

Fayette was a large community called Union Church. A boarding school was there. A Methodist and a Presbyterian Church were there, but no Baptist Church. We took a census and found a large number of Baptists. We bought some land and built a Baptist church and a parsonage. We resigned from the Fayette Church and moved to Union Church.

Dr. R. B. Gunter, mission secretary, asked me to come to Jackson and assist him in promoting the Cooperative Program. I did so and held a conference in every association in the state.

First Baptist Church in Biloxi called me to be their pastor and I served that church for twenty-four happy years. I was then called to the First Baptist Church in Jacinto City, Houston, Texas. I remained there until we retired and moved to Ocean Springs, Mississippi. We bought a lot on one of the highest elevations on the Coast. On the lot are seven pecan trees. Back of our five-room brick room is room for fruit trees and a garden. We have city water in the house, but water from our shallow well for the garden and yard.

G. C. Hodge  
Ocean Springs

#### Feels That Private Schools Are Vital

Enclosed is a clipping from the Baptist Record, "Church Tax Status Said Threatened By Private Schools."

As a Baptist with a child in private school, I resent the topic, the article, and the implication of this article. I consider the remarks of C. Welton Gaddy as bias or plain ignorant.

What public school offers Bible to high school students? Bible is taught in our private school by pastors of Baptist churches that support every phase of Baptist work. A credit is also given students. Our children enjoy a Christian atmosphere. They are taught discipline.

It's a shame that our own leaders can't see how vital and necessary private schools are.

Archie C. Ashley  
Hazlehurst, MS



### HOPE OF THE WORLD

#### Faces And Places

By Anne Washburn McWilliams

"Now each of you has given unto the other a sacred band of gold. . . . In the years ahead . . . may they be a reminder of this moment, that unto God you have pledged to each other your love—and your lives."

The place was First Baptist Church, Jackson. It was Sunday afternoon, September 25, 1955. Dr. Douglas Hudgins was speaking to us, but I was looking up into the face of William David McWilliams, my husband then for less than one minute. Next Saturday I shall have been married to him for 21 years.

It seems easy, on one's wedding day, to live up to the vows so quickly spoken. But they are never done with. When we promise "to love, to cherish, to honor, and to keep in any and every condition," we are recognizing that dark days will be mixed with the bright.

I soon learned that the hero I married was a human being with flaws to match my own. Our ups have been mixed with lots and lots of downs. I once got mad enough to fling a whole sack of meal across the kitchen at him (well, I'd wanted my kitchen floor to look whiter. . . .)

But if he is away more than a day, or is an hour late coming home from the reservoir, or has a pain in his chest, I know that the candle of love once lighted in my heart still burns brightly. I look at my band of gold — and I remember. I forget the faults, and appreciate the good qualities.

David Fairchild, famous botanist, gave advice to his employee, Donald Peattie, who was about to get married: "Never say to your wife, 'Of course I love you.' Tell her you do in as many ways as you can think of, as many times a day as she wants to hear it."

I doubt if W. D. knew about Dr. Fairchild's advice, but he lets me know in many ways from day to day that he loves me.

It's hard to be a writer's spouse, especially when a deadline is nearing, but he takes it with a great deal of fortitude. He determinedly tries to sleep with the typewriter clattering at midnight or at five in the morning. He deftly steps over stacks of notes in the middle of the floor. He calmly overlooks the tower of books

#### On The MORAL SCENE...

**IT DOESN'T PAY TO BE POOR** — Sources close to the federal investigation of scandals in the nation's grain industry believe that the poorest nations have suffered most at the hands of giant grain companies suspected of shortweighing and other fraudulent practices. . . . The sources reasoned that most of the alleged crimes involved grain shipped under the Food for Peace program to needy nations with poor weighing facilities. In early May, one of these nations decided to do something about it. India filed suit against five large American grain firms charging fraud in shipments over the last 15 years. This action is the first litigation to arise out of the investigation, though it is known that other suits are being considered. The Indian government is seeking \$215 million in damages. (The Interdependent, July-Aug., 1976, Vol. 3, No. 7)

**WHITES ALSO PROTECTED** — In a unanimous decision, the U.S. Supreme Court has ruled that whites as well as members of minority groups are protected against racial discrimination under the Civil Rights Act. . . . The ruling comes at a time when there are increasing complaints of "reverse discrimination" against whites in employment practices, college admissions and other areas. (Christian Century, Sept. 1-8, 1976)

beside the stove, on the bed, in the bathroom. He quietly sews a button on his shirt while his wife reads "just one more page."

He never leaves, even to go to the corner grocery, without giving me an affectionate goodbye kiss.

He courageously eats my poor cooking. In his mother's kitchen at Midnight, Mississippi, he learned how to be a real Southern cook, and tried hard — without much success — to teach me some of her tricks. His specialty, usually saved for guests, is catfish he caught himself. (He and his brother George are two of the best fishermen in Mississippi.)

He patiently listens to my complaints and never (except in the middle of a football game on TV) tells me to shut up. He never criticizes other people, and I know that if I want to talk about somebody, it will definitely be a one-sided conversation.

His promise to take care of me "in sickness" he has kept literally. Because of two years' work in a Boston hospital while he was in the Army, he is a good nurse. I am constantly amazed at the gentleness within his muscular six-foot two frame.

If he has troubles at work, he doesn't transfer them to my shoulders. In fact, he is so enthusiastic about his job at Glass Containers that he always arrives at least thirty minutes early. This year the company awarded him a 25-year pin for loyal service.

When anything breaks, I depend on him to fix it. I wish I'd kept a list of original ways he has recycled household objects; I'd have a book to rival Heloise's Hints. For instance, I had a garage sale Saturday. I searched high and low for a piece of string from which to hang old clothes. W. D. nailed a shelf hinge to one wall, set a step ladder in the center of the floor, and laid a fishing pole across the two. Who needed a string?

Though he hates to travel, he knows travel is one of my favorite pastimes. When he does make a rare long trip with me, he does everything within his power to make it a time of delight for me, a magic time to be remembered. Since he often works at night and on weekends, our time together is brief, so brief indeed that we never have time to get tired of each other.

To soften the ache of having no children of our own, he has found joy in "borrowing" my sister's three. At his family reunions (he has eight brothers and sisters) dozens of children flock after him as though he were the pied piper.

I see in his life-daily evidence of the Christianity he professes.

Happy anniversary, honey! I love you — of course.

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# Our Need To Be Reconciled

By Wm J. Falls  
Romans 1:16 to 2:11

Last month we had four lessons based on passages from Paul's letter to the Galatians. They talked about justification, grace, and freedom — and the kind of life that was to grow out of that freedom. Galatians introduced us to the ideas that Paul later treated in more detail in the book of Romans. Both of these letters often sound like sermons as they interpret Scripture and explain Christian ideas. Romans especially has been influential in critical periods in Christian history as it underscored the essence of the faith. It was crucial in the experiences of Martin Luther and John Wesley. It will be our Bible resource for the next two months as we study the meaning of reconciliation, both with God and with man.

## The Lesson Explained Gentiles Had Corrupted Minds (Rom. 1:28-32)

In the early verses of Romans, Paul expressed his warm interest in the believers in the capital city, and then in verses 16-17 he summarized his faith in the gospel of Christ: "the power of God unto salvation to every one that believeth." Then he began to write about the conditions which made salvation necessary. The rest of chapter 1 describes the unrighteousness of Gentiles.

These last five verses specify twenty evil practices which grew out of Gentile refusal to acknowledge God. For that reason, God let their minds become corrupt. With-

out any influence for right conduct working in them, they became progressively more vicious and antisocial. The last word in verse 28 could be better translated "proper." Notice that the list includes "whisperers" (gossips) and boasters along with murderers and haters of God. It is an ugly picture, including people who applaud those who do these things. How can they be reconciled to God?

## Jews Also Were Disobedient (Rom. 2:1-5)

As he wrote, Paul may have imagined the self-righteous reaction of Jews to this castigation of sinful pagans. So here he turned to his Jewish readers in words like these: "When you pass judgment on others but are committing the same sins, you are really condemning yourself." Readily would they agree that God judges sinners "according to truth," but verse 3 suggests that the Jew did not expect to be judged in same way as the pagan. Paul was saying that being the chosen people with the law did not excuse the Jews from obeying that law. They seemed to take God's patience for granted, not realizing that his kindness was intended to lead them to repentance. Instead, they continued stubbornly impenitent. That attitude would make things worse for them "on the Day when God's wrath and right judgments will be revealed" (TEV). So, the Jews also needed to be reconciled to God because "wrath" here means judgment.

## God Is Impartial In Judgment (Rom. 2:6-11)

Verses 7 and 10 promise eternal life and other blessings to those who persist in doing good. Verses 8-9 describe, on the other hand, what will come to "men who love only themselves and reject what

is right" (TEV). This is a picture of the moral order without including how God would affect it through Christ. Paul was stressing this point: that God's judgment is impartial. First in the Jew and then in the Gentile, he will recognize "every man that worketh good." In the same way, he will pronounce judgment on every human being who does evil. Because all are sinners, all need to be reconciled.

## Five States Represented At Retreat For Deaf

They came from five states — Mississippi, Alabama, Tennessee, Arkansas, and Texas — the one hundred and one deaf people, some of their children and interpreters and other church workers, who participated in the 1976 Bible Study Retreat for the Deaf at Tombigbee State Park near Tupelo, during the weekend of August 28 and 29. This was the fourth such Bible Study Retreat sponsored by Calvary in as many



One hundred and one, from five states, came to the Retreat for the Deaf at Tombigbee Park August 28-29, sponsored by Calvary Church, Tupelo.

years. Many who came have attended each year.

Leading the Retreat were James Fair, Rodney Webb, and Jerry D. Jamison. Mr. Fair is a layman — a deacon — of the First Baptist Church, Houston, Texas. He taught the Bible lessons, led the singing, and organized recreation. He was assisted by Rodney Webb, Language Missions Director of the Cooperative Missions Department, Jackson, who preached

at the Sunday morning service. Also assisting was Jerry D. Jamison, minister to the deaf, of the host church.

Committee Chairmen for this event were Shelia Hill, Registration Committee; Dennis McDowell, Hospitality Committee; Wilma McDowell, Refreshment Committee; Thomas Busby, Transportation Committee; and Larry Otis, Children's Committee. About 20 people from the church contributed to the program, which was planned for the children who came.

The Retreat is the highlight of the year in the Deaf Ministry of Calvary, but a year-round, every-week, program is offered. An interpreter is available for each service. Gladys Carter and Tom Washburn are the interpreters.

Mr. Jamison preaches in a separate service for the deaf on each fourth Sunday of the month, with a bring-a-dish luncheon and fellowship afterward. Average attendance for the fourth Sunday services has been 22 for the full year.

Calvary also offers sign language classes, using the Ameslan course with films, which was written and produced by Louis Fant.

Local and area speech therapy professionals, as well as church members, have taken advantage of this class, as have parents and other family members of deaf people.

Members of the Deaf Ministry Council are Shelia Hill, Dennis McDowell, Sue Washburn — WMU Representative, Larry Otis, Deacon Representative, and Annie Laurie Allen, Director.

Plans are already being formulated for next year's activities, with a School of Evangelism scheduled for July 11-15, 1977. Clifford Bruffey, missionary to the deaf of the Washington, D.C. area, and who is well-known in this state, will be guest lecturer. This will be co-sponsored by the Cooperative Missions Department.

## Accepts Pastorate At Pine Grove

W. A. Vail of Memphis, Tenn. has accepted a call to become pastor of Pine Grove Church in Pearl River Association.

Rev. Vail graduated from Mississippi College in 1975. He has served as pastor of Mt. Pisgah Church in Choctaw county, associate pastor of McDowell Road



## REVIVAL RESULTS

First, Lauderdale: August 22-27; Joe Anderson, evangelist; Larry Burden, singer; Jerry Bishop, pastor; 22 professions of faith, for baptism; four by transfer of letter; three for baptism since revival; numerous rededications.

Church in Jackson, and minister of youth at Trinity Church, Memphis.

He is married to the former Susan Weaver of Memphis.

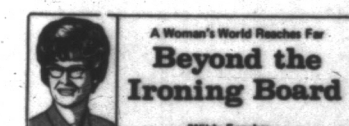
Pine Grove sponsored an open house for the Vails in the new parsonage August 15.

## Sunday School Lesson: Life and Work For October 3

# The Priesthood Of All Believers

By Bill Duncan  
Exodus 19:3-6; Revelation 1:4-6  
Hebrews 7:26-27, 4:14-16;  
Romans 12:1-2

The Bible teaches and Baptists have believed that there are no



The time of beginning again. Isn't it nice for one to roll around?

School has not been going on long enough for many students to begin to goof off too much. Most of them are still bringing in homework, handing in class work, showing evidence of doing a reasonable amount of what is expected of them.

Before too long some of them will begin to lazy around about their work. Then a teacher begins to wonder why. What goes wrong for the student?

Maybe a big part of it starts with things that are not even connected with school except that they influence his attitude in general. Maybe the whole family loses the excitement of beginning again and things fall back into the same old dull routine they were in when school ended last year and everybody could hardly wait for school to end for the summer.

School is more than a place for the students to learn the basics of an academic education. It's a place to learn how to say, "Thank you" and "I am sorry" and "It's my fault, please accept my apology" and all those other magic words that Mama prompts when they're home.

It's a place to accept the responsibility of completed work which meets acceptable standards without a parent or boss standing around to see how well the young person is doing.

It's a place to decide to do the honest, helpful thing even if he is the only one around to see.

It's a place to limit himself only by his own guidelines or a place to challenge himself to measure up to top capacity and potential.

It's a place parents should be interested in, should listen about in the afternoon and evenings, no matter how tired they are when the student wants to talk. It's a place parents should visit, to see where their student is and how the day goes there.

special classes in religion. "All the redeemed have equal access to the Father's table, the Father's ear, and the Father's heart." There is a principle of individualism in religion which is direct religious relationship between God and the individual man.

As Christ is the mediator between God and man, man's religious life is established and maintained through Christ. "No one cometh unto the Father but by me," is Christ's own words on the subject. In this way Christ is the means whereby believers have access to God and can then have God's message for the individual and the person.

The New Testament teaches that God speaks to individuals. Peter's confession was: "Thou art the Christ the Son of the living God." Then Jesus said, "Flesh and blood hath not revealed it unto

## Mississippi WCTU To Hold Ninetieth Annual Meeting

The Mississippi Woman's Christian Temperance Union will hold its ninetieth annual meeting on Monday, October 4. The meeting will be held at the Tri-State Salvation Army building, 1450 Riverside Drive, Jackson and will begin at 10 a.m. The public is invited.

Of special interest will be an address by Mrs. Herman Stanley of Evanston, Illinois, national president of WCTU. The subject of her address will be "Inexorable Courage."

The Mississippi WCTU is part of a world wide organization whose motto is "For God and Home and Every Land." The WCTU is an organization of Christian Women banded together for the protection of the home, the abolition of the liquor traffic, and the triumph of God's Golden Rule in custom and in law. It was organized in 1874 and is now closing its 102nd year.

One of its purposes is to dispense scientific factual education

thee, but my Father which is in heaven" (Matthew 16:17). Experimental knowledge of the truth as revealed to the heart of the individual directly by the Father is the only possible key to the kingdom of God.

In the book *History of the Christian Church*, the author, Schoff, sums up the principles of the Reformation as follows: "There are three fundamental principles of the Reformation: The supremacy of the scriptures over tradition, the supremacy of faith over works, and the supremacy of the Christian people over an exclusive priesthood." So out of the Reformation came the idea that all priests are alike. There should be no priestly class in the church.

The "priesthood of believers" means that every believer in Christ is a priest. Jesus Christ is our High Priest according to Hebrews 4:14-16 and every believer is a priest according to Revelation 1:6.

The priesthood of all believers involves both privilege and responsibility. The privilege is ac-

cepted, but too often, the responsibility is rejected. The privilege of priesthood means every Christian may come face to face with God boldly. He can pray directly to God in Jesus' name. He can confess his sins directly to God. He can read and interpret the scriptures as he is guided by the Holy Spirit. He needs no one ever to make another sacrifice for him. All his sins he had ever committed were forgiven through the sacrifice on Calvary. All our sins since salvation are forgiven by that same sacrifice. The responsibility of priesthood involves every believer's duty to witness to God's saving work in Christ. A priest stands between God and man to bring them together in reconciliation (Exodus 19:3-6). The nation of Israel was called to be the bridge builder (priest) between God and the nations of the world. By their rejection of Jesus Christ as the Messiah, God took the function of priest and placed it upon the followers of Jesus Christ. Today we have this great responsibility.

The Hebrews 4:14-16 passage teaches us that Jesus is our High Priest, came to this earth and experienced everything that man has to go through. He was like us in all things — except that He emerged from it all completely sinless. He was tempted far more than we are. This experience of Jesus had three effects: (1) It gave Jesus the gift of sympathy. The loving Father was a new idea for the Christians. God had gone through everything man has to go through. (2) It gave God the quality of mercy. God understands and God knows. When we go to God, who is capable of understanding what has happened, we find a friend. (3) It makes God able to help. He knows our problems because He has come through them.

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Jesus is the perfect High Priest because He is perfectly God, and because He is perfectly man. Because He has known our life, he can give us sympathy, mercy, and power. He brought God to man and he can bring men to God.

No man appoints himself as a priest. His appointment is of God. The ministry of God among men is neither a job or a career; it is a vocation and a calling. A man ought to be able to look back and say, not "I choose this work but rather God chose me and gave me this work to do." The call to salvation is a call to service and priesthood.

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## Just For The Record



New Haven Church (Choctaw County) broke ground for a new pastorium on September 5, the 90th anniversary of the church. Building Committee members taking part were, 1 to r: the Rev. Gwin Middleton, pastor; Hayse Mills, Paul Bramlett, Clark Embry, Trop Crenshaw and (not pictured) James Simpson.

Blue Lake Church, Lambert, has announced that October 10 homecoming will feature dinner on the grounds. Bobby Shurden, minister of music and youth at Emmanuel, Grenada, will present special music in the afternoon and the Rev. Charles Wesley, pastor of Linn Church, Sunflower County, will deliver the afternoon message. Pastor Paul Blanchard will preach at the morning service.

West Jackson Church, Jackson, recently licensed Kenneth Loftin to the gospel ministry. Student at Mississippi College, he is available for supply preaching, interim pastorate or revivals. He is married to the former Rita Cockrell and they are the parents of two children, Tracey Michelle, 5, and Kenneth Jr., 4. They are active in the West Jackson Church and may be reached by calling the church office 353-1686 or 353-1687. They reside at 110 Sanford Street, Jackson, Ms. 39209.

One hundred twenty-five men met at Crooked Creek Church on August 30 for a Lawrence County Baptist Men's Rally.

Dr. Earl Kelly, executive secretary, Mississippi Baptist Convention Board, was guest speaker. His message centered around the mission of God's church and the open door.

According to the Rev. W. M. Buffington, pastor at Crooked Creek, most of the churches of Lawrence County were represented. Sedley Rayborn, Baptist Men's director, was in charge of the meeting.

The Crooked Creek Baptist Women provided supper for the group.

Church Road Church, Desoto County, held the first service in their new auditorium on August 29. The Rev. Nick Harris is pastor.



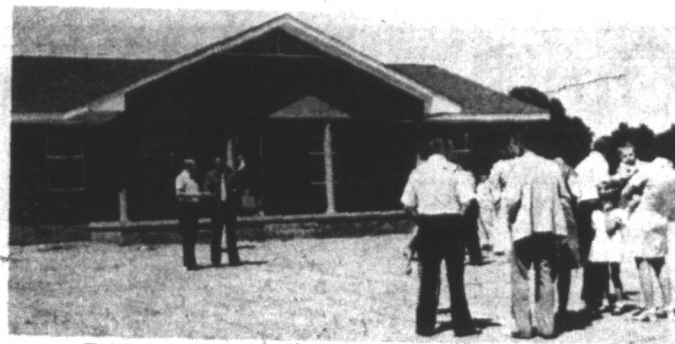
T. J. Laughter in his store

Mt. Zion Church, DeSoto County, honored T. J. Laughter, their oldest deacon, on August 22. "Uncle Tom," as he is called, will be 82 on October 3. He still teaches Sunday School, and hasn't missed a Sunday in seven years. Rarely does he miss a Wednesday night prayer service.

Mr. Laughter has been a deacon at Mt. Zion since the church was organized in 1942.



Pastor and Mrs. James Lee Bailey at the door of their new home.



### Liberty Hill Dedicates Pastorium

Liberty Hill Church's new pastorium in Panola County was dedicated on Sunday, August 8.



Members of the 98-year-old Liberty Hill Church joined the Rev. G. E. Jolley (center, Bible in hand) in dedicating the pastor's home. Mr. Jolley is director of missions, Panola Association.

## Names In The News

Shawn Mobley, son of Rev. and Mrs. Randy Mobley, New Prospect (Desoto) is five years and three months old, and the only Sunday he has missed church was the Sunday he was in the hospital when he was born.

Larry Shetwell, minister of education and administration for Wilshire Baptist Church, Dallas, recently was named general field services consultant in the Sunday School department of the Baptist Sunday School Board.

Dennis Duvall served as summer youth director at First Church, Okolona. At Mississippi College he is a senior. Available for a pastorate, he may be reached at 712 North Jefferson, Apt. 226, Jackson 39202. The Rev. Roy McHenry, pastor of First, Okolona, states, "Dennis did an outstanding job for us. His ability to preach, teach, organize and lead caused him to be a valuable asset to our church."

Robert Jenkins, associate pastor at Nesbit, has resigned to accept the pastorate of New Hope Church in Tate Association.

Steve Delany is the new minister of youth at Hernando Church.

Mr. and Mrs. Dan M. Pantier, missionary appointees to Togo, will attend the 14-week orientation program beginning Sept. 13 at Callaway Gardens (address: P. O. Box 535, Pine Mountain, Ga. 31822). He was born in Pascagoula, Miss. The former Libby Wallace of Mississippi, she was born in Jackson.

Mr. and Mrs. Jason D. Carlisle, missionary appointees to Uruguay, will attend the 14-week orientation program beginning Sept. 13 at Callaway Gardens (address: P. O. Box 535, Pine Mountain, Ga. 31822). Born in Harlingen, Tex., he grew up in Montevideo, Uruguay, where his parents were missionaries. She is the former Susan Langston of Jackson, Miss.

### 70th Anniversary

Sunday, September 12, was the 70th wedding anniversary of Mr. and Mrs. J. A. Shields of First Church, Morton. A scholarship honoring this couple is being established in the church. Bartis Harper, pastor, said, "This Christian couple is loved and respected by all of us."

### Devotional

## Believer's Example

By Joe Anderson, Pastor, McAdams Church  
1 Timothy 4:12

The American College Dictionary defines "example" as "(1) one of a number of things, or a part of something, taken to show the character of the whole. (2) something to be imitated; a pattern or model."



Paul encouraged Timothy to allow his life style to be an example of the body of Christ in five areas. We are to be an example in word. In Matthew 15:11, Jesus said, "Not what enters into the mouth this defiles the man." If Christ is in the life, then he will be heard in the words.

We are to be an example in conduct. One of the definitions of "conduct" is "the act of conducting; guidance, escort." The example we set can become a guide or an escort for someone into a saving experience with Jesus. One of our church members recently told me that after going through some difficulties one of his fellow workers asked him how he endured. He told the man that if it had not been for the Lord he could not have. His example in trial helped someone else grow in faith.

We are to be examples in love. I John 3:14: "He who does not love abides in death." Is it possible for one who is born again and confesses to know the God of love and to, at the same time, hate one He has created?

We are to be examples in faith — a faith that seeks God not only in the storms of life, but also in the quiet moments. This quality helps the Christian live with confidence.

We are to be examples in purity. If rebellion exists in one member, it destroys the character of the whole body.

Let us set a true example of the body of Christ. A chain is only as strong as its weakest link. If we set the example, what a power house the church would be.

### First, Marks Calls Man From Georgia

David H. Bookout, pastor of Madison Church, Madison, Georgia, since 1968 was called to pastor First Church, Marks on August 9 and moved his family Sept. 9.

Mr. Bookout holds master of Divinity and Master of Theology degrees from Southeastern Seminary, Wake Forest, North Carolina.

Mrs. Bookout was Perry Louise Melton from Durant and her parents now live at West.

They have three children, a daughter and two sons.

A self-made man is a horrible example of unskilled labor.

No big ideas ever came from swelled heads.



### Welcome Week At BMC

As students arrived on the campus of Blue Mountain College, to get into the swing of the 104th annual session, they were greeted by Rose Alldridge, Grenada, left, president of the Baptist Student Union, Shown with Miss Alldridge are two new students — Kim Hill, Blue Mountain, center, and Connie Clements, Corinth.

## Revival Dates

Calvary (Adams) Sept. 26-Oct. 1; services 7 nightly; Dr. Howard Aultman, fulltime evangelist, Columbia, preaching; Don Moore, minister of music, First Church, Vidalia, La., music evangelist; Rev. Russell Naron, pastor.

Green's Creek Church, Petal: September 26 - October 1; Tommy and Diane Winders, full-time evangelists from Tupelo; 7 p.m. nightly; regular times Sunday; Ralph Kelly, pastor.

First Church, Terry: September 26-Oct. 1; Doug Tipps, minister of evangelism, First Church, Jackson, evangelist; Roy and Becky Burke, First, Amory, singers; services 7:30 p.m.; Rev. Wayne Coleman, pastor.

First Church, Horn Lake: September 26 - October 3; Ramsey Pollard, former pastor, Bellevue Memphis, and former SBC president, evangelist; Hoyt Mulkey, minister of Berclair Church, sin-

## Stonewall To Celebrate Centennial

Stonewall Church, Simpson County, will celebrate its 100th birthday September 26, 1976. Dinner will be served at noon. All former members and friends are invited to attend.

ger; Billy E. Roby, pastor; 7:30 p.m. weekdays; Sunday at 8:20 and 10:50 a.m. and 7 p.m.

OCTOBER, 1976

### Sunday School

Reach Out '76. This is a four week intensive effort to enroll new members in Sunday School, climaxing on October 31 on High Attendance Sunday.

Sept. 26-Oct. 3—Sunday School Preparation Week. This week is designed to help Sunday School teachers and leaders know what to do, how to do it and how to use the resources provided by a local church. It is also a time when workers become involved in visitation, literature distribution and in the planning of events and programs for 1976-77. A new resource, "The Sunday School Preparation Week, 1976 Resource Kit" will tell how to plan, promote and conduct Preparation Week. Also, included in the Kit is one each of the five new books in the "Getting Ready" series.

Oct. 31—High Attendance Day in Sunday School. Each local Sunday School attempts to set a high attendance goal on this Sunday preceded by several weeks of intensive visitation.

ACTION—A Sunday School enrollment plan to enroll people, all ages, anywhere, anytime, as long as the person consents to be enrolled. The state Sunday School department will provide assistance and personnel to interpret the ACTION program in any local church.

### Church Training

CHURCH: THE SUNDAY NIGHT PLACE. Conduct Lift-Off Month for the church promotion of "CHURCH: THE SUNDAY NIGHT PLACE."

PROVIDE TRAINING FOR CHURCH TRAINING LEADERS. (1) Use Job Training Guides in September issue of Church Training for individual training. (2) If the Director is serving for the first time, encourage participation in a special "New Church Training Director Conference," October 25-28. See Mississippi Baptist Convention Diary for date and nearest location.

CHURCH TRAINING ROUND-UP AND ROUND-OUT SUNDAY. The first Sunday of the new church year is a special visitation effort to get all members present and complete (round-out) the organization in youth and adult training groups.

CHURCH TRAINING LEADER PREPARATION NIGHT. Most associations in the state will conduct in October a training clinic for all church-elected Church Training workers. This is an opportunity for the training of all Church Training leaders and adult training group members.

### Church Music

1976-77 MUSIC EMPHASES IN THE LOCAL CHURCH. Theme Song of the Year: "Share His Love", page 285, New Hymnal.

HYMN OF THE MONTH: "Praise to the Lord, the Almighty," page 10, New Hymnal.

Congregational Hymn Rehearsal and/or Praising(s). An effort to bring about more wholehearted participation by all members of the congregation in hymn singing during an evening service on Sunday or Wednesday, by reviewing hymns not often sung, practicing difficult and unusual hymns to be used in future services, introducing new hymns and correcting common errors such as dragging, wrong pitches, or poor interpretation.

### Stewardship

Observe Cooperative Program Month. Conduct the annual budget development and subscription emphasis.

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